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NOTES ON OLD ENGLISH WORDS.

CUMBOL.

Grimm characterizes *cumbol* (Andreas und Elene, pp. 92-3) as one of the most difficult words of Teutonic antiquity. He attempts to establish a connection with *camb*, but this, he owns, is a mere conjecture, like the suggestion that the French *cimier* is derived from *cumbol*. Apparently there are three distinct senses of the word in Germanic: a) 'cairn,' b) 'wound,' 'swelling,' 'tumor,' c) 'sign,' 'ensign.' Of these the first is found in Old Norse, the second in Old Norse and Old English, and the third in Old Norse, Old English, Old High German, and Old Saxon. Which of these is the primitive meaning? It has usually been assumed that the third underlies the others. The Cleasby-Vigfusson Dictionary, after quoting the very few instances in which it is employed in the third sense, illustrates its passage to the first by a reference to the Greek *σήμα*. The Bosworth-Toller Dictionary supports the theoretical evolution of the second meaning from the third by paraphrasing *vultus*, of Gregory's Pastoral Care, as *morbī signum*, thus introducing the desired *signum*. My own opinion, as will be seen, is different.

Here it should be noted that the word occurs only once in O. H. G., and is there somewhat doubtful; only twice in O. E. prose, so far as is known, and each time in the second sense; and that the third sense is found chiefly in poetry, namely, three times in the O. S. Heiland, three times in O. N. (but twice besides in the Sagas), and frequently in O. E.

As to the form of the word, it occurs both with and without svarabhakti, O. S. *cumbal* and *cumbl*, O. E. *cumbol* and *cumbl*, O. H. G. *cumpal*, O. N. *cumbl*, and with and without *b*, O. E. prose *cumbl*, P. C. 187,7 (Cotton and Hattont texts), *cuml*, Otho text of P. C., and Saxon Leechdoms, Herb. 158,5 (160), O. N. *cumbl* and *cuml* (*cubbl*). The full dissyllabic form is better adapted to metrical purposes, and consequently no other is found in O. E. poetry, except where inflectional endings are attached; the form with syllabic *l*, on the contrary, is the usual one in Old Norse, which has almost none but prose senses, and in O. E. prose. But which of these is earlier? And which is origi-

inal, the form with or without *b*? In later English, a secondary, epenthetic *b* is quite frequently developed after *m*, especially before *r* and *l*. But does this occur in the Old English period? Decisive upon this point are the forms *brémet* and *brémel*, *symle* and *symble* (Goth. *simle*), of which only the first are supported by the analogy of the cognate tongues. Another instance is O. E. *scolimbo*s (Saxon Leechdoms, I 60) for Gr. *σκόλυμος*. Hence we may conclude that *cuml* or *cumol* is the earlier form. But this corresponds, phonetically and in purport, to Lat. *cumulus*, if we take the Germanic word in the first meaning given above. Nothing forbids us to do this, except the difficulty of deriving the second and third senses from the first. But the second presents no difficulty; Sweet translates *cumbl* (*cuml*), by swelling (cf. O. N. *kumla*, to bruise) and Cockayne by 'lump,' 'glandular swelling' (Gr. *σκήρρωμα*), which may readily be evolved from the signification of the Latin word. Only the third sense, therefore, is troublesome. But if *σήμα*, from meaning 'sign,' may come to mean 'cairn,' why may not *cumbol* from meaning 'cairn,' the permanent sign of what is ever memorable, come to mean sign in general, and that by which the sign or signal is given? If it is objected that this is a broadening, rather than a specialization, of the sense, the fact may be conceded without admitting that the process is inconceivable. Thus O. N. *hörgr* (O. E. *hearg*), from signifying 'consecrated place,' 'temple,' arrives at the meaning of 'elevation,' 'cliff,' 'peak,' through the intermediate sense of 'high place,' regularly associated with *hörgr*, because of the customary situation of the Scandinavian temple. A still better illustration might be Welsh *awgrym*, which Professor Rhys informs us (*Academy*, Oct. 1, 1887, p. 223) means sign in the widest sense of that term, though originally confined to the sense of numerical sign, or system of signs (cf. Phil. Soc. Dict. s. v. *Algorism*).

The double form is readily accounted for. Lat. *cumulus* would yield Germ. **cumul*, and under the historic tendency to strengthen the *m* in this position, would develop into **cumbul*. On the other hand, **cumul* in inflected forms actually passed into *cuml*, as for instance, in the *cumlu* (for *cumulu*) of the Leechdoms, the

plural from the strengthened form taking no final vowel. *Cumbul* (*cumbol*) and *cuml* would therefore be parallel forms; the ground of differentiation would be forgotten, and they would gradually be confounded as *cumbol*, *cumbl*, *cuml*, except as the full dissyllabic character of *cumbol* would recommend it for verse. In Middle English, only *cuml* survives (in Layamon), apparently in the sense of 'booth,' that is a pile, but of branches, we may suppose, rather than of stones.

MITTAN, MITTING.

Parallel with (*ge*)*métan geméting* (*gemetting*), O. E. poetry frequently has (*ge*)*mittan*, (*gár*)*mitting*. Bosworth-Toller's Dictionary quotes *gemittung* from Aelfred's Orosius, but the text of Sweet's edition shows no trace. If found at all in prose, it is extremely rare. I shall not attempt to give a phonological explanation of these variants, but will confine myself to pointing out the fact, which seems to have escaped notice, that they are clearly Anglian. In the Northumbrian Gospels are the following forms: ind. pres. 1st sing. *mitto* (1); ind. pret. 3d sing. *mitte* (8), *mittæ* (1); ind. pret. plur. *mitton* (1). Of eleven instances of this abnormal vowel in the poetry, it may be significant that three are found in the Psalms, and four in Genesis A.

ALBERT S. COOK.

University of California.

STRONG VERBS IN AELFRIC'S JUDITH.

This rhythmical version of the story of Judith is contained in Anglia X, 87 ff., and is attributed by the editor to Aelfric. It seemed to me therefore that it might be of service, in connection with the study which Professor Cook promises us (Notes II., 117) of the verbs in Aelfric's 'Saints,' to gather together the strong forms in this piece. I have retained the accents of the MS., though they are not used consistently and sometimes stand over vowels which are certainly short.

Class I. Preterit singulars: *adráf* 12, *beláf* 109, *astah* 318. Participles: *scinendan* 245, *gegripen* 246.

Class II. Presents, infinitives and parti-

ciples: *brucan* 270, *abúgan* 32, 181, 189 *abúgende* 182, *ínlúcan* 360, *leogað* 406, 436. Preterit singulars: *bead* 51, *bebead* 47, 232, 284, *bebéad* 348, *aléat* 247. Preterit plurals: *bugon* 122, *abugon* 62, *gebugon* 253, *flugon* 37.

Class III. Infinitives and participles: *gebíndan* 153, 341, *feohtende* 64, *findað* 353, *wurpan* 147, *forwurðan* 252. Preterit singulars: *gebealh* 37, 146, *forcéarf* 416, *feaht* 119, *asprang* 53, *gewan* 65, *bezánd* 306, *weað* 77, 155, 158, 176, 197, 246, 289, 293, 343, *awearp* 228, 427, *towearp* 11. Preterits and subjunctives *fundon* 90, *afúnde* 364, *gehulpe* 212, *gewunnon* 118, *wurdon* 116, 123, 222, 370, *wúrdon* 131, *forwurdon* 72, *forwúrdon* 61, *wurde* 328, 124, *forwurde* 154. Past participles: *abolgen* 141, *gebunden* 155, *gebundenne* 157, *afúnden* 158, *gewordene* 124.

Class IV. Infinitives and presents: *becuman* 258, *becym̃* 187, *nímað* 434. Preterits: *bær* 421, *com* 261, 287, *cóm* 86, 114, 316, 338, 386, *becóm* 73, 236, 327, *ofercom* 410, *comon* 315, *cómon* 57, *becómon* 310, *nam* 307. Past participle: *formunene* 58.

Class V. Infinitives, presents and participles: *biddan* 82, 225, *gebiddan* 256, *gebiddenne* 276, *bidde* (*ic*) 137, 319, *biddende* 59, 72, *cweðende* 162, 319, *licgan* 364, *lið* 368, *forligð* 432, *forlicgon* 430, *forseon* 164, *geseoh* (*pu*) 163, *asittan* 171, *gewrecan* 39. Preterit singulars: *bæd* 280, *abæd* 274, *to bræc* 51, *cwæð* 42, 83, 146, *gecwæð* 26, *forgeaf* 425, *beseah* 245, *geseah* 301, *gespræc* 209, *wæs* 4, 22, etc., *næs* 117, 420. Preterit plurals and subjunctives: *bædon* 169, *gebædon* 234, *cwædon* 59, 174, *wiðcwædon* 34, *lagon* 31, *gesá won* 358, *forsáwon* 40, 81, *gesáwe* 388, *spræce* 44, *wæron* 2, 18, *wære* 33, 59, 80, 210, 311, 325, *nære* 263. Past participles: *gecweden* 2, 25.

Class VI. Infinitives, presents and participles: *faran* 101, *ahfeð* 408, *ahafen* 409, *ofsléanne* 342, *ofsleað* 149, *ofslagen* 148, 197, *ofslagene* 131, *stent* 404, 440, *wiðstandan* 57, *wiðstándan* 78, *wiðstandenne* 127, Preterits: *ahóf* 29, *slóh* 304, *forsloh* 305, *ofslóh* 11, *ofslóh* 28, 52, 324, *stod* 288, *astód* 104, *wiðstódon* 52, *swor* 38.

Class VII. Infinitives, presents and participles: *tocnáwan* 150, *flówendum* 161, *gan* 276, *gán* 266, *gað* 350, *gehaten* 22, 46, *gehátén* 9, 194, 385, *healdan* 303, *lète* (*pu*) 137, *forlét* 320, *geweaxen* 93. Preterits: *feollon* 161, *het* 19,